

Migrational Transformation in Dalit's: A Sociological Study from Punjab Province

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Abstract

This paper examines religion and migrational transformation in Dalit community, who are also identified as the scheduled caste but this study is conducted under the scheduled caste of Ravidasi community in Narang Shahpur village, Kapurthala district, Punjab (Province). The data collected through interview and field observation scheduled with the help of some factors which is highlighted Yearly, Country and Permit of migration. It is divided into two parts: country and second is authorised migration of the village people. Further this study is focused on only one caste group which is under the scheduled caste. The result is come out positive because most of the young generation migrational in foreign on the basis of study, spouse, work permit. In village area each family member migrated and their community status is high from to others.

Keywords: *Dalit's, Exodus Status, Migration, Permit of Immigration, Ravidasi Community.*

I. INTRODUCTION

Dalit 'Untouchable' castes were analytically listed in 1931 fact finding of India and this scheduled caste in India as well as in Punjab higher counted in emerged were formally defined as miserable period 1932. The word scheduled caste come from the establishment of the Government of India Act of 1935 which contained authorized scheduled castes in necessity of the government consideration and defence. Meanwhile the period of census, they were baptised as scheduled caste or miserable castes with the increased awareness the privileged of 'Indian National Freedom' struggles for a diversity of motive substituted the word by an original term 'Harijan' coined by 'Gandhi Ji'.

Transformation of the Dalit

The process of the transformation of the 'Dalit' from a word which was largely used for scheduled caste to an umbrella term for uniting all communities facing discrimination on basis of descent and occupation was mediated by the growth of the Dalit panthers movement. The manifesto of the Dalit panthers defined Dalit's in 1973 as all scheduled caste and scheduled tribe. Another side landless labour, small farmer and nomadic tribes, who are committed to fighting in justice steaming from politically power, property, religious, social status. According to the Dangle 'Dalit means masses exiated and oppressed economically, socially and culturally in the name of religion and other factors. Dalit writes hope that this exploited group of people will bring about revolution to the country (Dangle, Arjun (ed.) 1992).

II. DALIT AND INTERNATIONAL MIGRATION

Literature on Dalit and their transnational exodus experience is partial. Whereas particular studies assert that caste selves get blurred in the course of worldwide margin crossing, there are others that entitlement that reveries of a 'casteless society' in foreign acreages are stiff to realize.

The Indian caste system: In an exquisite Persian manuscript examined the creation of this caste is presented upon so coherently that there is no room for ambiguity about the ancient status of these combined people, who said to have brought a imprecation upon themselves for contravene an ancient Hindu rite by marrying outside their sect. The manuscript Specify that the mixed caste into divided four classes. The first class can be attendant in the military informal and private agencies and the second, third, fourth receives their living as fishermen,

barbers, dancers or weavers. Sometimes the manuscript mention to medicine being directed by a few from the first Varna sankaras class (Pourhadi, 1977).

Dialectics of caste and casteism reveals that the caste in Indian society is that changes within the caste ranking cannot be changed be properly valued without located all the castes and sub castes in the many of ideological parasol of Hindu religion. As many of the facts may be raised to substantiate the declaration that the post-Mandal development of the 1990s has in no method changed the Hindu religious global of the Dalit castes. This is the nature of survival of caste in among rebirth Bhambhri (1999).

The Ravidasi criticize of on-going bias and derogatory attitudes towards them on the measure of high caste Punjabis that has not subsided in Italy. In specific, out of caste nuptials are occasional and destructive stereotype approximately the Ravidasi persevere amid both the *Jatt's* and the *Lubans*. Lum (2012) examined the effort on dairy farmers from Punjab in Bergamo in northern Italy shows that exactly how the chiefly upper caste *Jatt's* acquires the relatively high-salary occupations of farming. Although in dissimilarity the inferior caste Ravidasi Punjabis are mostly working in industrial unit and in cultivated jobs such as orangery work. Futher, discloses the situation of Punjab that most of the Dalit's who predominately belongs to the caste of Chamar were living in England followed by Italy. Judge (2012) mention in study 17 per cent of Chamar is available in Italy which consider higher than population in Punjab.

Besides, the other concept of religious from post-migration perspective that is converted from Sikhism to Christianity as well as neo-Buddhism among the Punjabi Dalit diaspora in UK. This study examines the religious conversion that undoubtedly expresses the feelings of self-respect. Taylor (2014) reveals that they expressed the procedure from which they wanted to escape from the religion of Punjabi caste and its oppression, social discrimination and humiliation. The person of the Punjabi Christians and non Ambedkarite Buddhist Dalit focuses on the practices and texts of new religion in order to escape from the Punjabi caste.

III. INQUIRY AND THE KNOWLEGDE BUILDING

To study the main objective to find out the exodus pattern dispense annual through countries and to examine the tendency of migration in the Ravidasi community in Doaba region of Punjab. The present study is based on primary field data from a small sample of scheduled caste under the Ravidasi community household collected from a part of Punjab. This study was conducted in Narang Shahpur village in Kapurthala district in Punjab, Province in the year 2019. Data was collected through interview (open and close ended questions) schedule. Through observation method more content are been added to the clarity and the understanding of the field. While closed ended question were used for the collection of household and individual information and open ended question were used to understanding the emigrational transformation in Dalit's.

IV. PATTERNING OF THE SOCIAL SYSTEM THROUGH MIGRATION

Distribution of the respondents on the basis of two things firstly, Yearly and the second, Permit of migration. While the data collecting from Narang Shahpur village, Kapurthala District Punjab.

Table1.shown the data yearly and country migration of the villager people and the justification male and female migration interest is shown in table.

Country of Migration	Year of Migration in Narang Shahpur										Total
	1970-1980		1980-1990		1990-2000		2000-2010		2010-2019		
	F	M	F	M	F	M	F	M	F	M	
Canada	-	-	-	1	-	-	-	1	2	-	4
NewZealand		-	-	-	-	-	-	-	3	1	4

England	-	2	-	1	-	-	-	-	1	-	4
Italy	-	-	-	-	-	2	-	3	-	3	8
Spain	-	-	-	-	-	-	-	2	-	1	3
Australia	-	-	-	-	-	-	1	-	1	-	2
Dubai	-	-	-	2	-	2	-	3	2	4	14
Total	-	2	-	4	-	4	1	9	9	9	38

Table1: Country and Year of Migration.

Source: Primary data collected by the NRI's and their family members in Narang Shahpur village in Doaba region of Punjab.

In the second table the data is given on the basis of the migration of all the NRI respondents. They are living in seven countries namely Canada, New-Zealand, England, Italy, Spain, Australia and Dubai. Eight of these are from Italy. Two men went there in 1990's, three in 2000-2010 and same number in 2010-2019. Equal number of people (4) went to Canada, New-Zealand and England. Three females went to New-Zealand in 2010-2019 and just one men went there in the same decade. Moving towards the details of England, two men went to this country in 1970-1980 and one in the following decade. Just one female was interested in going to England in the time period of 2010-2019. Talking about Canada, a male immigrated there in 2000-2010 and two women entered Canadian border in 2010-2019.

The numbers of immigrants of Spain were 3 out of which 2 men went to this nation in 2000-2010 and one in 2010-2019. Out of all these, only 2 women entered Australia, one in 2000-2010 and other in 2010-2019. Not to forget about Dubai, this was the country to which most of the respondents belonged. The number was 13 and out of this, 2 males entered Dubai in 1980-1990 and same number of men in 1990-2000. Three males migrated to Dubai in 2000-2010. Two females along with four males entered the border of Dubai in 2010-2019.

Table2. Is described the data of permit and time period of migration of the village people. So in below table mentioned in detailed.

Period of Migration	Type of Permit in Narang Shahpur										Total	
	P.R		Study		Tourist		Spouse		Work-permit			
	F	M	F	M	F	M	F	M	F	M		
1970-1980	-	2	-	-	-	-	-	-	-	-	-	2
1980-1990	-	2	-	-	-	-	-	-	-	-	1	3
1990-2000	-	1	-	-	-	1	-	-	-	-	3	5
2000-2010	-	-	-	2	-	-	1	3	-	-	4	10
2010-2019	3	1	4	3	-	1	2	1	-	-	3	18
Total	3	6	4	5	-	2	3	4	-	-	11	38

Table 2: Migration Permit

Source: Primary data collected by the in depended canvasser from Doaba region.

The above depicted data is distributing the respondents on the basis of their migration permit. There are five categories of permit namely, permanent residence (PR), study, tourist, spouse and work. Most of the respondents migrated to other nations in 2010-2019. In this decade, two females along with one male went on PR, four females and three men opted for study visa, two females with one man migrated for tourism, two women and one male chose spouse permit and three went on a work visa. In 2000-2010, 2 male students opted for study related permit, three males and one female went on a spouse permit and 2 men entered the other nation

on a job related permit. In 1990-2000, just one man immigrated on PR, another male went as a tourist and three of the same gender went on work permit. In 1980-1990 as well as 1970-1980, two men went to foreign country as a permanent resident. Whereas, just one male opted for work permit in 1980-1990. It is a surprising fact that the interest of going abroad increased with the passage of time as in 1970-1980 only two people went abroad but in the latest period 2010-2019 the number rose to 20.

V. CONCLUSION

On further investigating through a conversation, it was clear that people go abroad not just to work, but also to get settled there and earn good income. It is also seen that people getting married to NRIs and then apply for a spouse visa. Noticeably, this trend was similar among both male and female members of the society. Some people were eligible to go as a permanent resident of a foreign country. Therefore, those were interested to directly on PR basis rather than going through other means. On asking, they answered that it is easier to go abroad if someone is well educated and has some work experience in his resume. Whereas, people of other countries come to India for tourism, very less people here are interested to visit abroad as a tourist. When questioned, the most significant reason was the unavailability of funds and due to that they are not offered a visa by the immigration department of other countries. A few people also stated that they cannot work abroad if they go on a tourist visa, so they do not prefer tourism.

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